afternoon Tefillah on Sabbath, he says the [weekday] Tefillah twice on the outgoing of the Sabbath; he says habdalah[2] in the first but not in the second;[3] and if he said habdalah in the second and not in the first, the second is counted to him, the first is not counted to him. This is equivalent, is it not, to saying that since he did not say habdalah in the first, it is as if he had not said the Tefillah and we make him say it again. To this was opposed the following: If one forgot and did not mention the miracle of rain[4] in the benediction for the resurrection of the dead[5] and prayed for rain in the benediction of the years,[6] he is turned back; if he forgot habdalah in 'who graciously grants knowledge',[7] he is not turned back, because he can say it over wine! — This is indeed a difficulty.

It has been stated: R. Jose son of R. Hanina said: The Tefillahs were instituted by the Patriarchs. R. Joshua b. Levi says: The Tefillahs were instituted[8] to replace the daily sacrifices. It has been taught in accordance with R. Jose b. Hanina, and it has been taught in accordance with R. Joshua b. Levi. It has been taught in accordance with R. Jose b. Hanina: Abraham instituted the morning Tefillah, as it says, And Abraham got up early in the morning to the place where he had stood,[9] and 'standing' means only prayer, as it says, Then stood up Phineas and prayed.[10] Isaac instituted the afternoon Tefillah, as it says, And Isaac went out to meditate in the field at eventide,[11] and 'meditation' means only prayer, as it says, A prayer of the afflicted when he fainteth and poureth out his meditation[12] before the Lord.[13] Jacob instituted the evening prayer, as it says, And he lighted [wa-yifga'] upon the place,[14] and 'pegi'ah' means only prayer, as it says, Therefore pray not thou for this people neither lift up prayer nor cry for them, neither make intercession to [tifga'] Me.[15] It has been taught also in accordance with R. Joshua b. Levi: Why did they say that the morning Tefillah could be said till midday? Because the regular morning sacrifice could be brought up to midday. R. Judah, however, says that it may be said up to the fourth hour because the regular morning sacrifice may be brought up to the fourth hour. And why did they say that the afternoon Tefillah can be said up to the evening? Because the regular afternoon offering can be brought up to the evening. R. Judah, however, says that it can be said only up to the middle[16] of the afternoon, because the evening offering could only be brought up to the middle of the afternoon. And why did they say that for the evening Tefillah there is no limit? Because the limbs[17] and the fat[17] which were not consumed [on the altar] by the evening could be brought for the whole of the night. And why did they say that the additional Tefillahs[18] could be said during the whole of the day? Because the additional offering could be brought during the whole of the day. R. Judah, however, said that it can be said only up to the seventh hour, because the additional offering can be brought up to the seventh hour. Which is the 'greater afternoon'? From six hours and a half onwards.[19] And which is the 'small afternoon'? From nine hours and onwards.[20] The question was raised: Did R. Judah refer to the middle of the former afternoon-tide or the middle of the latter afternoon-tide?[21] Come and hear: for it has been taught: R. Judah said: They referred to the middle of the latter afternoon-tide, which is eleven hours less a quarter.[22] Shall we say that this is a refutation of R. Jose b. Hanina?[23] R. Jose b. Hanina can answer: I can still maintain that the Patriarchs instituted the Tefillahs, but the Rabbis found a basis for them in the offerings. For if you do not assume this,[24] who according to R. Jose b. Hanina instituted the additional Tefillah? He must hold therefore that the Patriarchs instituted the Tefillahs and the Rabbis found a basis for them in the offerings.[25]

R. JUDAH SAYS: TILL THE FOURTH HOUR. It was asked: Is the point mentioned itself included in the UNTIL or is it not included?[22] — Come and hear: R. JUDAH SAYS, UNTIL THE MIDDLE OF THE AFTERNOON. If you say that the point mentioned is included in the UNTIL, then there is no difficulty; this is where the difference lies between R. Judah and the Rabbis.[18] O But if you say that the point mentioned is not included,[26] then R. Judah says the same thing as the

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(1) V. Glosses. Vilna Gaon.

(2) V. P.B. p. 46.

(3) Because the one which is said in compensation is always said second.

(4) Lit., 'the (divine) power (manifested) in rain'.